

THE
Moderate Independent,
PROPOSING
A Word in Season
TO THE
GATHERED CHURCHES,
The EPISCOPAL
AND
PRESBYTERIAN Parties:
Tending to
Their Humiliation for what is past;
To be Reconciled to each other for the time to come:
AND
Joyntly to Acquiesse in the Determinations of
this Present
PARLIAMENT,
as to the Government of
CHURCH & STATE.

By *SALEM PHILALATHES*
A Church-Member.

Let your Moderation be known unto all men, Phil. 4. 5.

LONDON, Printed in the Year 1660.

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Printed by J. Smith, at the Angel, in the Strand.

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To the
**Independent, the Episcopal and
 Presbyterian parties: To you
 all joyntly and apart.**

THE righteous Judge of all the world having for our
 mighty sins, long contended with us by fire; even the
 fire of a cruel, unnatural, *Civil Wars*, and through
 that *perverse Spirit* which he hath mingled amongst us,
 hath run one against another, and crumbled us into *Par-*
ties, now distinguished into the *Episcopal, Presbyterian*, and the
Independent, with their *Subdivisions*: It is high time to be hum-
 bled under Gods Almighty Hand; to return unto him by unfeigned
 Repentance, to lay aside all that wrath and bitterness of Spirit,
 that hath possessed and still doth, the most amongst the *Parties* before-
 named, and to be reconciled to each other.

As yet I fear we are far from that frame of Spirit which God looks
 for; He *hearkens* to hear that every particular person or party in these
 Nations should say, *What have I done?* Whereas our thoughts are rat-
 ther fixed upon what others have done to us, and this keeps God at a
 distance from us, and us at a distance from one another.

Solomon tells us, that a man of understanding is of an excellent Spi-
 rit (or as in the Original) is of a cool Spirit, Prov. 17. 27. Teach-
 ing us, that not only a moderate and cool spirit free from intempe-
 rate heats and violent passions, is an excellent Spirit, but that they
 which have it not are Fools, destitute of understanding; *Stulti
 dum vitia fugiunt, in contraria currunt*. And this hath yet been the
 Folly of all *Parties* to run out of one *Extream* into another;
 I remember a King of France coming to his Government, (re-
 quiring some experimental Rules from an old States-man of his; that

was retiring from his Court) was presented by him with a *little Book*, in the *Beginning, Middle and End* thereof was only written *Moderation, Moderation, Moderation*: By which he insinuated that *Moderation* was the only way to make both *Prince and People* happy in each other. And if so, to restore both *Prince and People* to it, that have lost it by running into *Extreams*.

Though therefore our *Breaches* seem to be like the Breaches of the Sea, which can hardly be resisted, or made up again, and the fierce *Contentions*, devouring *Divisions* and *Differences* that have been between all *Parties*, seem to be like the *Contentions* amongst *Brethren*, which *Solomon* tells us are like the *Bars of a Castle*, which naturally are baracadoed to *reconciliation* and *accomodation* with each other again: *A Brother offended being harder to be won than a strong City, Prov. 18. 19.* Yet if that our own iniquities and the Jesuits subtilties hinder not, there is a way to unite us all together, and to pluck up the *Causes* of all our *Dissensions* by the *Roots*, and that is by *Moderation, Moderation, Moderation*.

Now it is *Moderation*, a *Christian Condescension* to, and *Reconciliation* with each other, that I profess that I propound as the end of my *impartial* and *plain dealing* with you all.

And that I may remove that which is the great *Impediment* and *Hinderance* thereof amongst all parties, viz. the *high opinion* and *conceit* they have of themselves; all their waies being as *Solomon* saith, *right in their own eyes, that all others have wronged them*, and they have been *injurious to none*.

Though I may seem (peradventure to some of you) to speak as one more likely to widen, than to heal the Breaches now amongst us, by some smart passages and expressions.

Yet I intreat you all to consider, that what I have written that may give any of you occasion so to *think*, is only out of my *unfeigned desire* to remove that great *Impediment* aforesaid to *Moderation*, out of the way from all *Parties*. And that we may not be slightly *healed*, it is, that I so often seem to *search* you to the *quick*.

Let not therefore I beseech you, any thing that hath dropt from my Pen, be taken by the wrong *Handle*, and be so far perverted, as to heighten your *passions* and *prejudices* against one another, but as all *Parties* have joyned together by their *sins* to provoke the *Divine Majesty*, thus wofully to wound us, and almost tear us all to pieces; so let us call upon one another, in the words

of the Prophet, *Come and let us return unto the Lord; for he hath smitten us, and he will heal us, he hath torn us, and he will bind us up.*

To this purpose, let me in the first place make my address to you of the *Episcopal Party*, whether of the *Clergy* or *Laytie*, as you distinguish.

Far be it from me to suggest anything that might irritate and provoke you; except to *Love* and *good works*. Yet give me leave to tell you that the great encouragement that generally hath been given to *Prophaneness*, and the *Scorn*, *Opposition* and *Persecution* of *Godly men*, in all ages, from the time of *Reformation*, till God brought this *Judgment* upon us; I fear hath much provoked the *Holy One of Israel*.

That it hath been a sinne of a long standing amongst you, whereof you are highly guilty. * I shall present you with a complaint of that Pious and Learned *Bishop Downham*, in his Sermon preached at Spittle, above forty years ago, called *Abrahams Trial*, p. 72. *Even in these times, saith he, the Godly live amongst such a generation of men, that if a man do but labour to keep a good Conscience in any measure, though he meddle not with matters of State, or Discipline, or Ceremonies; As for example, If a Minister diligently preach, or in preaching, seek to profit rather then please; remembering that saying of the Apostle, If I seek to please men, I am not the Servant of Christ, Gal. 1. 10. Or if a private Christian make Conscience of swearing, sanctifying the Sabbath, frequenting Sermons, or abstaining from the Corruptions of the times, he shall straightway be condemned for a Puritan, and consequently find less favour than either a Carnal Gospeller or a close Papist.*

It seemeth in those daies persons of meek and quiet Spirits, though conformable to the Government of Church and State, met with the persecution of the Tongue, under the odious and reproachful name of *Puritan*; and found less favour than *Prophane ones* or *Papists*. How you proceeded to higher degrees, not only of the Tongue, but Hand, to the *Silencing*, *Suspending*, and *imprisoning* of many Pious and Conformable Ministers, that would not publish that *woful Book* for the *Prophanation* of the *Lords Daies*; forcing many Godly Ministers and Christians to leave their Native Country, and flee into *New-England*, *Holland*, and other Places. The first Remonstrance of the Parliament begun in Nov. 1640. doth at large demonstrate; together with those many Speeches spoken by Sir Ed-

* And Dr. Jackson of C. C. he also confirms what I affirm, in many places of his works; especially in Fol. 3660. In a Sermon of his Preached to the University of Oxford, speaking to such persons whom he stileth the Reverend Fathers of the Church, and his Respective Brethren, saith he, speaking of the stupidity of this Nation under Gods Hand, who had lately visited it with the Plague, &c. and the City of Oxford in particular, saith he, should be a Stage-Player or other Instruments of Vanity turn or have entered these suburbs within two months after our 4th. or 5th. visitation past, more of better rank amongst us, would have been more afraid of being censured as Puritans for speaking a-

gainst them,

(though in
this place.)

then would
have blushed

to have been
spectators of

their most un-
seasonable

sporting.

*Speeches and
Passages of

Parliament,

98. Printed
for William

Cooke at Furn-
sills Inn Gate

in Holbourne,

1641.

ward Deering, my Lord Digby, and others, that were no Puritans, nor yet for the total abolition of Episcopacy. Saith Sir Edward Deering, The Pride, the Avarice, the Ambition, the Oppression of our ruling Clergy, is Epidemical; it hath infected them all: There is not any, or scarce any of them, which is not practical in their own great cause in hand, which they impiously do miscall the Piety of the times, but in truth so wrong a Piety; that it is not bold to say, it is not a Piety.

In Facinus purasseputes. So he saith; Loy. 1641.

And saith my Lord Digby, P. 65. of the same Collection,

There is no man within these walls more sensible of the beggary grievance of Church-Government than my self, nor whose affections are more keen to the clipping of those wings of the Prelates, whereby they have mounted to such Insolency; nor whose zeal is more ardent to the fearing of them, that they may never spring again.

I suppose you are so eaten up with the sense of your own suffering, that you have forgotten the occasion you gave to many of Gods people to cry out to God against you their hard Taskmasters. Let my Lord Digby be your Remembrancer, p. 70. He thinketh the vengeance of the Prelates hath been so laid, as if it were man, no Generation, no degree, no complexion of mankind should escape it. Was there a man of a nice and tender Conscience, him they afflicted with scandal in adiphoris, imposing on him those things as necessary, which he thinks unlawful, and they themselves know to be but indifferent.

Was there a man that made the Establishment by Law, the measure of his Religion, him have they ruled with innovations, with fresh innovations to Popery.

Was there a man of a meek and humble Spirit, him have they trampled to dirt in their pride.

Was there a man that durst murmur against their Insolencies, he may enquire for his Lugs, they have been mist in the Bishops Visitation. And if they would not only derive their Brandishment of the Spiritual Sword from Saint Peter, but of the material one too, and the right to cut off Ears.

Now as it was thus with the Governors of the Church, who usually did exercise their Severiry in all their Visitations, upon such as could not upon Conscientious Grounds conform to their superstitious Ceremonies, &c. as my Lord Digby witnesseth against them. So the subordinate Clergy for the most part, were of ambitious and perfidious

profane Spirits, and of such vicious lives and *conversations*, that like the *prophane* Sons of *El*, they made many to *abhor the Offerings of the Lord*. And in stead of pressing upon the people the necessity of regeneration and holiness, without which no entrance into the Kingdom of Heaven; to that *holy Singularity and preciseness* which the Word of God requires; the most of their *zeal* vented in self, in close *Sarcasms* at *Purity* in the *Pulpit*; though it was their *Common Prayer* in their *Desks*, that the rest of our *lives* hereafter might be *pure and holy*.

To all which do but call to mind that *general Prophaneness* that had *overtun the Kingdom*, in *Court, City and Country*; and you will find that you have no great cause to look upon *your selves* as *innocent Martyrs* in what you have *suffered from God and man*.

Surely that *Flood of Prophaneness* that now again begins to arise, and that *extream violent Spirit* that appeareth still among many of you, doth evidence, that though God hath *humbled* you and brought you *low*, that yet you have not *humbled* your selves under the *Almighty Hand of God*, nor have yet *repented* to give him *Glory*.

Be wise therefore O ye *Kings*, be instructed ye *Judges and Rulers of the Earth*; Kiss the Son, lest his *anger* which he hath made to *smoke* against you, be further incensed, to your *Ruine*. And you of the *Episcopal Clergy*, If you have no *zeal* for the *Honour* of your *Master Christ Jesus*, whose *Ambassadors* you pretend to be; or *pity* to the *precious Souls* of men; yet if there be in you any *zeal* respect to the restoring of your *Sovereign* to the *Government* of the Land, and his prosperous and peaceable Government, preach down that horrid prophaness that still appears in the most of those that espouse his *Interest*: press them to follow as much after *Holiness* as they do *Peace*; without which they shall never see *God*: Exhort them to *Repentance* for their present incorrigibleness under *Gods Hand*: Urge them to a *Spirit of Love and Moderation*: And be ye *exemplary* to them in all these things. And do not still discover your *pride and obduracy* by a *violent pursuit* of a *restoration* and return to your former *worldly Pomp and Greatness*, your *Dominieering Dominion* as to *Government*, your former *splendid, superstitious and ceremonious Service of God*. Why should either *Clergy* or *Laity* imagine, that what pleiseth their own *carnal Fancies* in *Gods worship* and *Service*, is pleasing to him who is a *Spirit*, and will be *worship* in *Spirit and Truth*. Our *Blessed Saviour* is of another *mind* and

* I mean the prophane Phantick, who in this juncture of time that they have but a little hope of peace, fall to such revelling, roaring, drinking, and other waies of wickedness, that we may justly fear, may provoke the Lord to repent of the Good he hath begun amongst us.

Dr. Jackson hath drawn the Character of our present condition in the City of London and other places to the life, Fol. 366o. Comparing us to the City of Trices, one of the most flourishing Cities amongst the Gules, who were so intemperate, scrupulous

their wonted delights, that after the City had been sacked 4 times, and did not retain so much as the likeness of what it had been, yet they were still the same.

No sooner was this storm of Blood & War broken up, and the Beams of Peace restored again, but they erected their Stages even in the fresh sent of deadly Vapours from their murdered Citizens, buried in their City Ashes.

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and tells us, Luke 16.15. *That which is highly esteemed amongst men, is abominable in the sight of God.* And to also is one of your Judgment, Learned Mr. John Hales, in his Works set forth by Mr. John Pierston, Page, 172. Saith he, *Quid juvat hoc nostros Temples admittere mores? Why measure we God by our selves, and because we are led with gay shews and goodly things, think it is so with God.* Seneca reports, that a Pantomimus, a Puppet-Player and Dancer in Rome, because that he pleased the people well, was wont to go up every day into the Capitol, and practised his Art, and danced before Jupiter, and thought he did the god a great Pleasure. Beloved, In many things we are like this Puppet Player, and do much measure God by the People, by the world: Because that your gay and gilded Churches, your golden Copes and Organs, your square Caps, Rochets, Lawn Sleeves, and Sirplices, your Cringing and Bowing, your Dopping and Ducking to the High Altar, your Dancing up and down from place to place, to read the first and second Service, with many frivolous, superfluous and superstitious Ceremonies, pleased your selves and the ignorant People, therefore you thought God was pleased therewith also. But if you consult with Mr. Hales, he tells you, P. 170. *That to add to the Church outward Stateliness and Pomp, is nothing else but to make a Centaure; marry and joyn the Kingdom of Christ with the Kingdom of the world: a thing which I do the rather note (saith he) because the long continuance of some Ceremonies in the Church, having occasioned many, especially of the Church of Rome, to think that there is no Religion, no Service, without these Ceremonies, &c.* How far you were gone towards Rome in this respect; your silencing many Godly, Orthodox and Able Preachers, for not conforming to your Superstitious Ceremonies, doth witness against you: And that you remain still of the same mind, that there is no Religion, nor Service without these Ceremonies, your violent Desires and high Hopes to see them again imposed, doth abundantly declare.

Let me therefore perswade you to more Moderation. And though you have as our aforesaid Author saith, fallen too much upon that Spartans Conceit, that in his Travels, seeing the Beams and Posts of Houses squared and carved, asked, if the Trees grew so in those Countreies? So having been long acquainted with a Form of Worship, squared and carved, tricked and set out with shew, and Ceremony; have been apt to think that Trees grow so; that there is unnatural shape and Face of Gods Worship. Yet he will tell you, that *ab initio non fuit sic*, and thus he doth learn-
edly

edly and largely prove, p. 171. To which I refer you.

Let therefore the woful miseries and calamities which you have brought upon the Land, by so altering the Face of the English Church, since the Reformation thereof in Queen Elizabeths daies, through your so Popish and Superstitious Innovations; that you made it look so like the Painted Whore of Babylon, that Sancta Clara hath published, *That the Face of our Church began to alter, the Language of our Religion to change; and setting Puritans aside, our Articles and their Religion would soon be agreed.* Let also your violent urging conformity to these Ceremonies, which you made the Devils Sieves to winnow Pious men of Tender Consciences, out of their Ministerial Employments: I say, let these with your many other Provocations of the Divine Majesty, meeken and moderate your Spirits, restrain your eager pursuit of Episcopacy in starn corruptio, with its supertitiuous vanities; especially considering how much Blood and Treasure hath been expended in this Quarrel. My Lord Digby was of another mind, before a Drop of Blood was spilt: Saith he, P. 74. *Let us not destroy, but make Bishops such as they were in the Primitive times.*

Do their large Territories, their large Revenues offend? let them be retrencht: The good Bishop of Hippo had but a narrow Diocess.

Do their Courts and Subordinates offend? let them be brought to govern as in the Primitive times, by Assemblies of their Clergie.

Doth their intermeddling in Secular Affairs offend? Exclude them from the capacity, it is no more than what reason and all antiquity hath interdicted them.

That you may be glad of this when you can get it, and may meet with no further Obstructions, I shall now direct my Discourse to you of the Presbyterian Party.

Who also have as great Cause to be humbled and repent, as the Party before spoken to, though not for the very same sins.

The great and cogent Argument by which God would restrain his people of old from oppression of others, was this, the sense of the oppressions which they had lain under in the Land of Egypt: And one would think, this should have restrained you, that groaned so much under the oppression of your Consciences and Estates. And yet no sooner were you come out of great Tribulation your selves, but

like that cruel *Servant* in the Gospel, you fell to *beating and wounding* of your *Fellowes* in both. All that woful *cruelty* and *severity* which you inflicted by *Sequestration* and *Imprisonment*, upon those that could not *joyn* with you, in taking up of Arms, and in the *Eradication*, in stead of the *Reformation* of the *Government* of the *Church*, while you were in *Power*, should very much *melt* and *mollify* your hearts, and much *incline* them to *accomodation* and *moderation*: Especially considering with what little *respect* unto the *Consciences* of others ye violently imposed upon them *vowes* and *Oaths*, wherein you only were satisfied your *selves*: For refusing whereof many *Orthodox Ministers* lost their *Livinges*, that could not otherwise have been *ejected* as *scandalous* and *insufficient*; but only for this particular *Malignancy*: Forgetting how much you cried out against the *Bishops new Oath*, which they would have imposed. Surely had you in this observed that *Golden Rule* of our Saviour, *to do to others, as you would be done by*: you would not to promote the *Interest* of your own *Party*, have *hewed* out a *Reformation* with so much *violence*; and to impose a *rigid Presbytery*, have spared none of a *different judgement* from you, that stood in your way.

I hope in all this time that God hath laid you aside, ye who are what you *profess* your selves to be (whether *Ministers* or *people*) such as *fear* to offend the *Divine Majesty*, and avoid all appearances of *evil*, have made some serious *reflexions* upon your selves, and have humbled your *Soules* before the *Lord* for your many *miscarriages*, while you were in *power*, and for those *extreams* into which you have run with the rest.

I am sure it was your *Duty* in the day of *Adversity* to consider. You should have considered what might *provoke* the *Lord* against you, not only to *disappoint* your hopes of settling your so much admired *Church-Government*, but also to bring the whole *Ministry* of these *Nations* as near to an utter *extirpation*, as you had brought those that ordained you, and set you apart to the *mark* of the *Ministry*.

But the *violence* of many of your *Spirits*, which appeareth in this day-break of your hopes of deliverance from men of *Antimonarchical* and *Anti-ministerial* spirits, makes me think you have not truly and thoroughly been humbled for what is past. No marvel therefore that so many of you are so *pertinacious* in your way.

I beseech you therefore let your *Modesty* and *Moderation* be known unto all men, in giving over your *violent* pursuit of an *abso-*
lute

lute and independent Presbytery, from the *Angels* of the Churches; and be of a condescending towards others, who may have as much Reason and Scripture on their side, and may appear to be as pious and conscientious as your selves. Do not think that there can be no purity of Ordinances, but where there is a Purity in their Administrators. Neither any Reformation of Church-Government, without the extirpation of its root and branch.

The great Objection that lieth against this Motion is, that you lie under an Obligation by Covenant to extirpate the Government of the Church by Arch-Bishops, Bishops, &c. And therefore you cannot recede from it.

To which I Answer, that an unlawful Oath bindeth not. Now whether that long League or Covenant (wherein were too many words to be without sin) were lawful yea or no, I desire you to compare it with those Rules and Qualifications of a lawful Oath or Vow laid down by the Assembly of Divines, in their Humble Advice, §. 11.

An Oath say they, must be imposed by lawful Authority; who so takes it, is to avouch nothing but what he is fully persuaded is the truth, what is good and just, and what he is able to perform, and bindeth not to sin.

Now I say, if you do but compare the Covenant with these Qualifications, you will I suppose be of my mind, that it calleth rather for your Humiliation, than your Ratification of the same.

Perusing some of your Proofs to these Particulars, I find Gen. 24. 2, 3, 5, 6, 8. Before that Abrahams Servant would swear unto his Master, though the Oath was plain and short, he puts in a Peradventure, v. 5. What if the woman will not come with me into the Land? Shall I then be discharged of my oath? v. 8. Surely if ye had feared an Oath, ye might have propounded many doubts and scruples before you had taken the Covenant your selves, or so harshly imposed it upon others, under such severe penalties.

Quest. 1. What if the Church of Scotland, whose Doctrine, Discipline and Government (I understand not) will alter their way of Government, &c. whether I will or no, Am I then discharged of my Oath?

2. What if the Government of the Church by Arch-Bishops, Bishops, &c. being settled by the Law of England, cannot be removed without a Law made by the Three Estates in Parliament, con-

sisting of King, Lords, and Commons: Is it not unlawful for me to swear the extirpation thereof? And does a new Oath imposed without the Authority aforesaid, bind me to observe it?

* Which limitation of our loyalty to Kings, no further then they preserve the true Religion, neither the Word of God, the Oath of Allegiance, or the Protestation which ye all took before this Covenant, doth not in the least mention or allow: for therein ye protested according to the duty of your allegiance, to maintain and defend his Majesties royal Person and Estate.

3. What if the Parliament whole Rights and Priviledges I swear absolutely to preserve, shall introduce Popery, Heresie and Prophaneness, which is not to preserve and defend the true Religion, am I not then discharged of my Oath? seeing my Covenant ties me to defend his Majesties Person and Authority only with this * limitation, in the preservation and defence of the true Religion.

Many other things might have been suggested to this purpose. You should so well to consider whether you did not force many not only to swear, but to be also, in affirming that they entred into this Solemn League and Covenant, after other means of Supplication, Remonstrance, Protestations and sufferings, when they never had the least hand in any of them, but meerly to prevent or mitigate their sufferings under your hands.

And also whether the greatest number of those that took the Covenant willingly, could be perswaded of that which they did avouch as truth, that they entred into this Covenant, according to the commendable practise of these Kingdoms in former times: Or whether it were not rather a manifest untruth. For except what was done in former times by the Kirk of Scotland, the Chronicles of England or any other History give no testimony to what you affirm.

It appeareth therefore from these Considerations, and by the swallowing down of this Covenant so rashly your selves, and imposing it so harshly upon others, that to one scruple of Conscience, there was a pound of worldly wisdom and carnal policy; and that the design of this Oath was to oblige men, more to a Party, than to Duty.

I have spoken the more freely and largely of this business concerning the Covenant and its non-obliging power, because that I have observed many Ministers much bewail the backwardness of people to Covenant-Reformation, and the great guilt of Covenant-breaking they lie under: Yet never heard any to bewail the taking of it. Though by what hath been suggested, there is as much cause for the one as the other.

And therefore be perswaded I beseech you, in steid of a maintaining what you have done, truly to repent for what is past; especially for your great severity in imposing it upon many others, who did as truly scruple that, as some of you did the Engagement: and I sup-

suppose many of you would have *done* the often attempted *Oath of Abjuration*.

Sirs, ye are now brought to the *Touch-stone*, whether ye be indeed such as ye have publicly *professed* your selves to be in your *Apologetical Declaration*, your *serious Representation* and *Vindication* of your selves from the *irregular actions* of the *Independent Party*: That you were *Friends* to a *Regulated Monarchy*, to a *Free Parliament*, that you never intended the *subversion* and change of the *Fundamental Lawes* and *Government* of this *Nation*, that it may appear that these were not the *male-contented evaporations* of a disappointed *Faction* (as some are still apt to judge, by the *violence* of many of your spirits, now you are again on the *rising side*.)

Let the sense of those miseries and calamities which ye brought upon the *State*, by your *violent attempts* and endeavours *totally* to subvert and change the *Government* of the *Church*, before the *Treaty at the Isle of Wight*; the experience you have had of the great *unpleasingness* to all *Parties*, but your *selves*, of the way that you *propound*. And as ever ye *desire* to prevent the letting in of a *sweeping destruction* at the gates of our *Divisions*, which are never like to be *composed*, while you violently *pursue* that wherein the *Divine Providence* hath so *signally* crossed you, now *prevail* upon you to lay aside your eager contention for an *absolute Presbytery*: And *humbly* as becometh *Christians* professing *Godliness*, to be *subject to Authority*, acquiesce in the *determinations* of this *great Council*, the *Parliament*, which *God* hath so *wonderfully* brought together; in reference to the *Government* both of *Church* and *State*.

And to this purpose, as I have in particular addressed my self to the *Episcopal Clergy*, so I also shall conclude with a word or two unto you of the *Presbyterian Ministry*.

It is most evident, that your work as *Ministers* of the Gospel is, to be *instrumental* in turning not only of the *hearts* of men unto *God*, but also to turn and reconcile the *hearts* of men unto one another. It was prophesied of *John the Baptist*, who was a *burning* and a *shining light*, that he should turn the *hearts* of *Parents* to their *Children*, and of *Children* to their *Parents*, Mal. 4. Luke 1. 17. I desire you to consider, whether in stead of doing this good work, ye had not a great hand formerly in turning the *hearts* of *Children* from their *Parents*, both *Natural* and *Civil*; when from your *Pulpits*, ye sounded those *Alarms* to this *Civil*

vil War, and so mightily provoked young people (who understood not the Quarrel) to leave both their *Masters* and *Parents* (without their *consent*) and to adventure their lives in the high places of the field, for the *Cause of Christ*. I beseech you therefore now be as forward in turning the hearts of *Children* to their *Parents* again : Take heed of raising and somenting *jealousies* and *fears*, whereby to alienate and turn away the hearts of people from *Affection* and *Subjection* to the *Fathers* of their *Country*. And as *John the Baptist* did this by the preaching of *Repentance*, by an impartial pressing of every one to the conscionable performance of the duties of their particular places and callings; so be ye perswaded to do the like in this juncture of time. Press upon your *Hearers*, and charge upon their *Consciences*, who are forward enough to make profession of the *Duties* of the First *Table*; to be conscionable in the observance of the *Duties* of the *Second*, and especially of that *Fifth Command*, to which the *Promise of long life* is made, and the violation whereof we have cause to fear, hath shortned the daies of many in this *Nation*, and sent them to their *Graves* in *Coffins* of *Blood*.

Many there are I suppose, which have offended in this kind, through *Ignorance*, for want of *Information* from their *Teachers*. But that both good *Ministers* and *People* are apt to forget themselves, as to this *Particular*, though the *Drums* should never have beaten it out of their *Heads*, is evident, by the memento that *Paul* giveth to *Titus*, Chap. 3. v. 5. Put them in mind to be subject to *Principalities* and *Powers*, and that they be obedient to *Magistrates*.

Certainly this Duty was never more in season than now, to urge upon your *Hearers*, to be subject to *Principalities* and *Powers*, and to be obedient to all the *Lawful Commands* of *Magistrates*, without disputing their expediency; to judge whereof they have no Call from *God* or *man*.

And as a further means to reconcile us unto one another, insist much upon those *Duties* which follow in the next verse, and pathetically exhort them thereunto, and dissuade from those contrary impediments to *Peace* and *Love*.

V. 2. That they speak evil of no man, be no Brawlers, but gentle, shewing all meekness to all men.

Doubtless were but this *Gospel Precept* in this verse, conscionably practised, it would exceedingly tend to the healing of all our Breaches, and the making up of our *Rents* and *Divisions*, by which we are almost

most consumed. We have in order hereunto, *bitten* and *devoured* one another, not so much with our *Teeth*, as with our *Tongues*. To cure us, *Put them in mind that they speak evil of no man*. There is none of us, but take too much *liberty* even to this day, to speak *consumedly* of those which are not of their own *Party*, whereas there is nothing more *clear* than this, that we are under a *Divine Charge* and prohibition, to speak *evil of no man*, of what *Party* soever. And that we be no *Brawlers*, but *gentle*, *showing all meekness to all men*, is also another *Gospel Precept*. To be *affable*, *gentle* and *peaceable* towards those of our own *judgments*, and that are of our own *Party*, is no *singular Act of Humanity*. Our *Saviour* tells us, if we be *friendly* only to our *Brethren*, What *singular* thing do ye, Do not even the *Publicans* the same? But to *show all meekness to all men*, of what *Party* soever, you see is the *bounden duty* of those to whom the *Grace of God* hath appeared.

Make use therefore of your *Divine Oratory*, to urge these *fore-said Duties* upon your *Hearers*, by all those *Arguments* which are drawn up by the *Holy Ghost* to your *Hands*, in the 3, 4, & 5. verses of the same *Chapter*, and I doubt not, but by *Gods Blessing*, who is the *God of Peace*, he will once more *bless* his people with *Peace*, according to his *Promise*, *The Lord who sitteth upon the Flood, yea, the Lord who sitteth King for ever, the Lord will give strength unto his People, the Lord will bless his People with Peace*, *Psal. 29. 10, 11.*

And that this *Peace* may not be *obstructed*, but as *vigorously* pursued and followed after, as *Holiness*, to both which we are equally engaged *Jure Divino*.

Let me now make my particular *address* to ye of the *Independent Party*, and of the *Gathered Churches*; to whom though I have many things to say, which lie upon my *heart*, and I find my self *bound in Spirit* to make mention of; yet in this *time of trouble and day of Rebuke*, which the *Righteous Lord* hath most justly brought upon us for our *sins*. I find the *sense* of our many *Provocations*, very much afflicting my heart with grief, and soul with sorrow, under this *aggravation*; That though I have all this while looked upon my self and all that were in our *congregational way*, as the only *Saints* of the *most High*, separated from the rest of the world by the *strictness* of our *Profession* of *Purity of Ordinances* and *Church-Administration*, and that I judged those who joyned not with us there-
in,

To the Independent Party,
or Gathered Churches.

in, either as the *Prophane Rabble* of the world, or at the best, but as a company of *Carnal, Moral and Formal Persons*; yet that *many of us*, by our *Practises*, in reference to the publick Affairs of the Common-wealth, and to our righteous Administrations in order thereunto, have not only fallen very *short* of many of those whom we have thus censured, but have acted in such waies that some *Heathen Patriots* that knew not God, would blush and be ashamed of.

Ye may peradventure look upon this as a very *uncharitable*, or at least a very *unseasonable passage*, from a *Friend*, in this day of our calamity: But if you do consider what I have already spoken to ye amongst the rest, wherein I sincerely discover the reason of my plain dealing; and if God hath awakened any of you (by his *stupendous and amazing* Providential Dispensations) as I hope he hath done many, who for these late years have been fast asleep, and have had many *Golden Dreams* of being Godly in Christ Jesus without suffering, and of ruling others, while our Lusts ruled us, you will be of another mind.

I do profess unfeignedly, that were our miscarriages to be concealed, I should as David in another case, admonish all that have any respect to the Honour of the Gospel, that they tell them not in Gath, that they publish them not in the streets of Askelon, lest the Daughters of the uncircumcised rejoyce.

But alas! our sinful and irregular actions for these late years, have been committed in the sight of the Sun. They are like the sins of Judah, written with a Pen of Iron, with the point of a Diamond, they are recorded in the several Declarations and Remonstrances of the Army, in the first and second Part of the History of Independency, and such other Books of that nature which now walk abroad without Controul.

And now while I am speaking of Books, I cannot but tell you of that which should be a very cutting Consideration, and should deeply humble us; That although in that hour of Temptation, that power of darkness we were under, some of the Episcopal and Presbyterian Party, by their publick addresses in Print, did pathetically dissuade from, and bear witness against those unwarrantable waies, into which some of us were running in a full Career, in Anno, 1648. Yet amongst our selves, I do not find any dissent or disavowal from them published to the world, by any of our Congregational Party; but rather such Books as did justify and approve the same.

Excepting

Excepting what was written by Mr. William Sedgwick, in his Book called *Justice upon the Armies Remonstrance*, Wherein were many *Passages*, which would we have hearkened unto, as coming from an intimate friend, might have prevented those woful confusions and revolutions of Government that have since befallen the Nation; and that reproach that is come upon Religion.

But he as soon fell from those serious convictions he tendred to our Party: And by his Book called *A new View of the Armies Remonstrance*, which he made to issue out after the other, unsaith what in his Book aforesaid he had presented in many passages thereof.

I wish from my soul that we had hearkned to those many *Christian Counsels* that were given us in those daies: And that although we could not through prejudice receive them from the Parties above-named, yet that we might have considered what our Friend in *Justice upon the Armies Remonstrance* said unto us. But though it be too late in reference to what is past, yet that we may not through the high opinion that we have of our own waies, as to the Piety and Justice of them; that all others have been injurious to us, and we are the only innocents of this Island: Which as I have said before, is the great impediment to that Moderation and Christian Condescension which I desire may be amongst us.

That we may no longer I say, persist in the *Justification* of our selves, for what is past, and desist from any further endeavours of interrupting the *Publick Peace* and *Settlement* of these Nations for the time to come; that we may be delivered from those corrupt and destructive Principles to all Civil Government, which many of us are infected with; that we may not too much desert our selves at these our present disappointments, as if now a Knife were put to the Throat of the *Publick Interest* of the Nation, as some have spoken in plain English.

I shall present you with some remarkable passages, in our aforesaid Author, *Justice upon the Armies Remonstrance*, which may be of singular use to us, for those ends and purposes aforesaid: Considering they come from one, who is neither of the *Episcopal* or *Presbyterian Party*.

I shall begin with what I named last, in the first Place, as being that which I find doth most perplex our Spirits: That now by the Current of the times, the *publick Interest* of the Nation for which we have so long contended in our late wars against the King and his

Family, is like to fall to the ground; and our Government by a Common-wealth, to return to King-ship again in the same Family.

Now to undeceive us, and deliver us from this fundamental error, consider what Mr. Sedgwick saith, in his Justice upon the Armies Remonstrance, p. 22. saith he, In the proposing of such an Interest as ye hold forth to be the ground of the Quarrel (namely the things before expressed) ye lie grossly: For these things as ye propose them, were never thought of in the beginning of the Quarrel: Yea, the Parliament, and we also protested to the contrary; never to alter the Government, never to alter the Fundamental Laws; yea, to protect and defend the Kings Person, &c. For saith he, p. 9. That which ye offer is not the publick Interest, but your own particular Interest. It is very clear that this is not half the Interest of the Kingdom; tis much too narrow for a rich, honourable Nation. Generally ye know the people of England desire Peace, Setled Religion, Established Truth, Freedom of Trade, and this with his Majesty, their King, that he may Govern them according to their honest and known Lawes, that they may live in Prosperity and Honour.

For your devised things ye propose, the people know them not, and less affect, than know them. They are invented only to please and secure your selves. And to pull down Monarchy, ye are but a part: And alas! an Inconsiderable Part of the Kingdom; not one of an Hundred will own what ye set down for the Publick Interest; a diseased Part ye are, a Bone started out of his place, a Piece of Timber gone from the whole Frame of the Kingdom, which is large, and consisteth of King, Lords and Commons, with innumerable excellent Branches that grow from these. Further, p. 11. This is a great fault that ye all along carry the Publick Interest in opposition to the King; which is a wicked thing; to divide them which God hath joyned; wherein ye indeed destroy and mangle not only the Kingdom, but the Word Interest; which is of a uniting signification; Interesse is to be in or amongst each other. The Publick hath his Interest in the King, and the King his Interest in the Publick; for they have the same Esteem or Interest, which is to be in each other: The King is in the People, and the People in the King. And though, saith he, ye will disjoyn your selves from Kings, God will not, who is the King of Kings, neither will I. And therefore as he acknowledgeth, p. 44. It is the Peoples right to have a King. So of himself he saith, I confess it is my Birth-right to have relation to a King, and

and if I am denied it, I am denied my native right. And saith he in the same page, For the King against whom ye go in full cry, I have this to say to check your violent course, That he had and hath a true lawfull right in the Kingdom, and to the Kingdom, and as good as any man hath to any thing he possesseth: His Crown, Revenue and Dignity is as truly his Birthright and inheritance, as another mans house or lands; and he that denieth this is wilfully blind.

These quotations do sufficiently evidence, how much we have been mistaken, and that the publick interest hath not been driven on, whatever hath been pretended. But because I find that many of us are dull, and slow of heart to believe it; Out of my unfained desire that you may lie under the same Convictions I now do my self, as to this particular, I shall present you with a passage out of the said Author, which speaketh very plain English. Saith he, Pag. 23. I must deal plainly with you and my self too, it is so grosse that it cannot be concealed, That we had Designs of Particular Interest and advantage when we began the Warre (therefore the publick interest of the Nation hath been but a pretence.) There was this in our minds, and hath been in our minds continually. That the King and his party were wicked men, and not worthy and fit for their places and power they had. And that we were the Saints, the Godly, and they did properly belong to us. That the Saints are to have the high places of the earth; and that now is the time for these things to be performed, and that no body is now fit to administer Justice, to rule over men but our selves. And therefore we were alwaies glad of any of the Kings waies that tended to difference and breach; Glad when he left his Parliament, and took Armes, thinking he was running to his own destruction, that he would split himself and his party by it; and that we should have the spoil of them, and have an opportunity to obtain our ends. And though we complained of the Kings obstinacy, really we have been alwaies glad of it, because that it led to his destruction. And the Kings not yielding at this time ye know was thirsted after by us, (meaning at the time of the Treaty in the Ile of Wight.) And ye would not stir (by force to seclude the major part of the Members out of the House of Commons, and so to interrupt the Treaty) till the King manifested a willing mind to accommodation; Peace being alwaies held destructive to our ends, or the recovery of our rights, the whole Kingdom; for we think our selves the only true Lords, unlesse the King would take part with us,

and become one of our Saints. And that this was all the change of heart was expected, appeareth by another passage of our Author aforesaid, that speaketh to purpose indeed, Pag. 27. *Ye say the Kings heart is not changed, to which I answer, Ye expect that he should turn not to God, but to your selves, to your own form of Religion and Government; and cannot account any thing a change, but yielding to your own Way, which if he should he would be seven times more the child of the devil.*

Many other passages to this purpose I might have collected out of the said Book; but these I hope will now undeceive such of us as have been plain hearted, and did believe what was with much confidence affirmed, That the Cause which of late years hath been pleaded for since the Interruption of the Treaty, was for the Publick interest of the Nation, that the Liberties of all Gods people were imbarqued therein: Especially considering who maketh this discovery of these private, ungodly designs, which have from the beginning been driven on by many that look upon themselves as the only Saints. One, as I have said before, neither of the Episcopal or Presbyterian party.

Let therefore the Consideration of these particular passages, not only humble us deeply for what is past, but rectifie our judgements for the time to come, incline us to the publick peace and settlement of the Nation, and free us from those corrupt and destructive principles to all Civil Government; with which many of us I fear (by what I have observed) are leavened and corrupted.

And to this purpose I shall from all these before recited collections, lay before you these undeniable Conclusions, flowing from the premises aforesaid.

1. The first Conclusion then that I desire you to observe with me from the Collections aforesaid, is this, That the Good Old Cause in which we first engaged with the Parliament, was to preserve, and not to subvert the Fundamental Lawes and Government of the Nation; to protect and defend the Kings Person and Family, and not to ruine and destroy the same.

2. That the Publick Interest of the Nation consisteth in being governed by their King, according to their known Lawes, and that this is their Birth-right.

3. That the Crown-Revenue and Dignity of the King are as rightfully his Birth-right, as any other mans House or Lands are his.

4. That

4. That to divide *between the Interest of the Publick and the King* (terming it only the Interest of *Charles Stuart*, as we have done of late years) is a very *wicked and ungodly thing*.

5. That to *change the Government into a Common-wealth*, was to *pervert that righteous Cause* in which we first engaged; and was an *invention to secure a guilty Party*, and altogether against the *publick Interest of the Nation*.

6. That the real or supposed *wickedness of a Prince or People*, is no *Scripture Ground* for those who are, or do *profess themselves* to be more *holy*, to *usurp Dominion* over them, and to get the *Government of the Nation* into their *own hands*.

The five former *Propositions* our aforesaid *Author* hath expressed in *Terms*, and may be plentifully confirmed by the several *Remonstrances* and *Declarations* of the *Parliament*, our several *Oaths* and *Obligations*, and by the *Protestation* which was so generally taken, by the *known Lawes* of the *Land*, and many other *maies besides*. But this sixth and last being only *declared as a Principle* upon which many took occasion* from the *Differences* between *King and Parliament*, to *act thus desperately*, to the *ruine both of Prince and People*. Because as *Mr. Sedgwick* saith, *there was this in our minds, that the King and his Party were wicked, and so unworthy of the places and power, and we were the Saints, &c.*

Being through *mercy converted* from this *destructive Principle of Government*, with which many of us are more or less *corrupted*; besides the *fish Monarchymen*, in whom it *reignes*: I hold it my *Duty to strengthen my Brethren* against the *Power and Contagion* thereof.

That therefore which I meekly offer to your *Consideration*, is this:

That this aforesaid *Principle* of invading the *Rights* either of *Prince or People*, because *wicked and ungodly*, is expressly against the *written Word of God*, in the *Old and New Testament*; contrary to the *Examples of Christ and his Apostles*, of the *Primitive Christians*, and to the *Judgment of all Reformed Churches*, and derives its *Pedigree and Original* from the *Devil* and that *Roman Antichrist*, which we *profess* so much to *hate and abhor*.

All this you shall find at large proved by that *Reverend and Holy man** *Mr. Robert Bolton*, who being dead, yet *speakes*, fully against this *wretched Principle*: Wherein you shall find that *Bellarmino*,

* In an *Affize* Sermon of his, preached above 30 years since, bound up in his Works.

Either

Father Benner, and other of that Jesuitical Party and Popish Crew were the *Founders and Authors* thereof.

I shall only add, that our *Saviour* (whose Disciples we all profess our selves to be) when he commanded us to give to *Caesar*, the things which are *Casars*, doth plainly evidence, that *Caesar* (which was the Name, by which all those *Pagan Princes* and *Roman Emperors* were called) they had (notwithstanding their *Impiety*) their dues and rights, which did belong to them, and we are all commanded and enjoyned to give to them their rights and dues: But to take their Rights and Dues away from them, upon the pretence of their *Impiety* or our *Sainthood*, is to be found no where, but in the *History* of *John of Leyden*, who with his *Disciples*, whilst the City of *Munster* the Prime City of *Westphalia*, was besieged, out of which they had driven many of the Inhabitants, without respect of age or sex, running throughout the Streets in Troops, crying out, Get ye hence all ye wicked, if ye mean to save your lives, p.9. They also published a Book called the *Restitution*, wherein they affirmed this Doctrine, That *Christ* shall have a Kingdom here upon earth before the Day of Judgment, wherein only the Godly and Elect shall reign, the wicked being every where destroyed; That it is lawful for the people to cast off their Governours: And although the Apostles had no secular Jurisdiction, yet the Ministers of their Church had power from God to use the Civil sword, and by force to set up a new Common-wealth, &c. whose Dreams and Dotage, saith my Author, were confused by many Learned men, *Melancton*, *Justus Menius*, and *Urbanus Regius*, whose Writings are extant, p.15. The Holy Word of God either in the Old or New Testament giving so little ground for this Principle, and the practises that issue from it, that *Thomas Muncker* the Ringleader of all that uproar and Confusion that Germany was involv'd in about Anno 1525. is forced to pretend to Divine Revelations for it, and by this seduced his Followers, That he had received a Command from God to kill and root up all wicked Princes and Magistrates, and to chuse better in their places, p.2.

But as our Blessed Saviour hath commanded us to give to *Paganish* and *Heathen Casars* or *Kings* their Due, by way of Reverence, Subjection and Maintenance to support their Authority, so well knowing how backward many that professed themselves to be his Followers, would be to it, and how forward the enemies of his Gospel, would be to calumniate his Disciples unjustly, as we find they

A warning piece for England, especially for London, in the famous History of the frantick Anabaptists, Printed 1642.

they did his Followers, Acts 17.17. for such as did act and were disobedient to the decrees of Caesar, he therefore giveth us a President for our Imitation: shewing how exceeding tender he was in this particular to avoid all appearance of any such practise as might flow from this Principle. Therefore saith he, lest we should offend them, lest they should take scandal at our refusal of what was required for Caesars Maintenance, he worketh a Miracle, saith he to Peter, Go thou to the Sea and cast thy Hook, and take up the fish that first cometh, and in his mouth thou shalt find a piece of silver, this take, and give them for me and thee, Mat. 17.27.

The same mind that was in Christ Jesus, was also in his Blessed Apostles. Saint Peter to prevent the Scandals that might be taken or given by the Saints scattered throughout the world, knowing the enemies of the Gospel were apt to speak evil of them as evil doers, 1 Pet. 2.12. adviseth them by well doing to put to silence the ignorance of foolish men. But how this should be done, he tells us, v. 13, 14. By submitting your selves to every Ordinance of man for the Lords sake, whether to the King, as Supream; or to Governours, as those which are sent by him, &c.

And the Apostle Paul in stead of directing the Godly to depose or oppose their Kings, Governours, and such as were in Authority, that they being suppressed as wicked and ungodly, they might then lead a quiet and peaceable life in all Godliness, &c. He adviseth them instead of making Insurrections, to make Intercessions, to be much in Prayer and Supplications for them: And that it seems is the Scripture way of procuring peaceable and quiet times, with all Godliness and Honesty under their Government.

And as the Scriptures evidence, that they which are Saints, have no warrant from them to invade the rights of the Magistrate to rule, but threaten Resistance against them, with Damnation, Rom. 13.

So that they have as little to invade the rights of their Fellow-Subjects upon the same account, that they are Prophane, Wicked and Ungodly: And that therefore we may impose a Government upon them, to which they have no Inclination, and by Sequestration take away their Estate, if they will not comply with us therein. For God hath set a double Hedge about their Propriety, viz. the Municipal Law of the Land, and the Moral Law of the Lord. All the Commandments of the Second Table being as a Fence set about his Right to Rule, Govern and be Governed according to Law, Command,

mand 5. about his *Life*, Com. 6. about his *Estate*, Com. 8. about his *Good Name*, Com. 9. And that nothing that doth *belong to him*, be so much as *covered* or *unlawfully desired* by us, Com. 10.

And to *conclude*, the *Holy Ghost* doth expressly *characterize* those for wicked and *ungodly men*, that are *injurious* to others in any of these *Particulars*, Job 16. 10, 11. Psal. 73. 12. Jud. 15. and in many other places, where we shall find, that not only those that *swear* and *take Gods Name* in vain, and other waies *violate* the *First Table*, are pronounced *impious* and *ungodly*; but so also are those which *break* the *Second*, in reference to our *Neighbours Rights* and *Proprieties*, and therefore such cannot then be *Saints themselves*.

The *Objections* which are made against the *Scriptures* I have *alleged*, which require *obedience* to the *King* as *Supream*, and consequently *condemns* the doctrine of *deposing*, *dethroning*, and *murdering* of *Kings*, because *wicked* and *ungodly*, or *Hereticks*, as the *Papists* phrase it; I say the *Objections* which are made against *them*, by *Bellarmino* and other *Popish Authors*, from whence those that write in the *defence* and *justification* of what hath been acted since the *Treaty* at the *Isle of Wight*, had their main *Arguments*, you may find them answered by *Mr. Robert Bolton* in his *Sermon* before the *Judges*, pag. 15. where you will find their *impiety* and *simpli-city* fully demonstrated, to which I refer you.

Pardon me I beseech you that I have been so long upon this last *Conclusion*, for I now look upon this *principle* as that which hath been the *Principal cause* of that *confusion* which hath befallen this Land of our *Nativity*.

And thus now having by the *Collections* and the *Conclusions* drawn from them, made it *evident*, That we have *deceived* our selves, and shall *deceive* others, if we still *persist* in making the *particular private designs* of some in *subverting* the *Antient Government* of the *Nation*, to be the *concernment* of the *Kingdom*; which as *Mr. Sedgwick* saith, is *large*, and *consisteth* of *King*, *Lords*, and *Commons*; and that if *Monarchy* be restored, and that in the *Family* of our late *King*, this is not to *Apostatize* from the *Cause* in which we first *engaged*: For we find *M. Sedgwick* affirming, who ever saith so, doth lie grossly.

If it should be *objected*, What are all these quotations to us of the

the *Gathered Churches* to the *Independent Party*. These particular *Passages* are charged by Mr. Sedgwick only upon some of the *Army*, that were *guilty*, but they belong not to us.

To which I *Answer*, I wish from my *very soul* they did not.

But I beseech you bear with my *plain dealing*, and let us all lay our hands upon our hearts, and make a serious *reflexion* upon our selves. The *Eye* that seeth all other things, cannot see it self but by *reflexion*: and we that can see and highly aggravate the *Moats* that are in the eye of others, cannot see the *Beams* that are in our own, without a due *reflexion* upon, and a sincere *inspection* into our selves. It is that which of necessity must go before *Repentance*, even *Consideration* before *Conversion*, *Psal. 119. I considered my waies, and turned my feet, &c.* Now therefore let me entreat you to consider.

The *Nation* being as I have said before, divided into three *Parties*, which of them have longest *persisted* in those waies that Mr. Sedgwick chargeth upon the *Army*, and in the justification of them, which of our *Gathered Churches* declared the trouble of our hearts, and our great dislike of the *Armies* disobedience to the *Authority* of the *Lords* and *Commons* that raised them; that bewailed the great severity, and *John of Leyden-like* cruelty they afterwards exercised: when fire came out of the *Bramble*, and consumed the *Cedars of Lebanon*, which of us professed with *Holy Jacob, Gen. 49. 6, 7. Into their secret let not my Soul come, my Glory be not thou joyned with their Assembly*: Cursed be their wrath, for it was fierce, their anger, for it was cruel: But rather blessed them and God for it, joyning with them in daies of *Rejoycing* and *Thanksgiving*, accounting the other *Parties* refusing, but old and new *Malignants*. I desire you also to consider what *Party* have enriched themselves with the spoil, which Mr. Sedgwick speaketh of: That have as I said before, not only bid the *Army, God speed*, and so are partakers of all their evil deeds, but have joyned with them, and have owned them in all those woful changes and *Revolutions* that our eyes have seen, we have been for all *Governours* and *Government* but the right (except a few *fifth Monarchy men* that are only for *King Jesus*) We have been for a *Common-wealth*, without *King* and *House of Lords*; for a *Protector* and his *Son*, for a *Common-wealth* again, and then for that most dangerous *Committee of Safety*, erected by the *Souldiery*, that did so much threaten the *Ruine* and *Eradication* of the *Magistracy* and *Mi-*

mistry of this Nation, and last of all; for the last Sediment of the House of Commons; also many of us unmantrally complying with them in their horrid violence upon the City, for declaring for a free Parliament.

To which Free Parliament also, how much we have shewed our averfeness: and how well we have wished to Col. Lambert and his Party, whom many of us hoped would interrupt their Meeting together, is notorious to the world, otherwise I should not have spoken so freely thereunto.

Let us therefore upon these Considerations; take shame to our selves, get our proud hearts humbled, our Soules softened, our Spirits cooled, the heates and animosities of our minds abated, and make all our harsh censuring, judging and accusing of others, to terminate in the accusing, judging and condemning of our selves.

And let us in these dayes, wherein of late we have seen our selves so much neglected by the Nation, so few of us being put either into the Militia in City or Country; or by the people of this Nation, chosen for their Representatives in Parliament, let us be so far from censuring and judging of them for prophane and ungodly in so doing (imputing it only to the enmity that is in the hearts of all unregenerate and unconverted men to the power of Godliness) But let us who have so much denied the Power of it as we have done, judge and condemn our selves, for that Cruelty, Injustice and Usurpation of ours over them, of which we have given them just occasion to be so sensible of for these many years.

I do profess, it is that which much saddens my Spirit, to observe, that we that do profess our selves to be Saints, and to be of such scrupulous and tender Consciences, that in the Circumstantial of the Worship of God, we will do nothing without an express Command, though it be no where forbid, but all must be according to the Pattern in the Mount; dare not communicate with any at the Lords Table, but such as we account for Saints like our selves, though Christ did with Judas; or baptize our young Infants, because we find no express Command for it in the New Testament. Many of which Judgment renouncing the Ministry of this Nation, as coming from the Pope, and yet that many of us should carry on the * Papists designs all this while, and act from their Popish and Antichristian Principles, against Magistrates, because Hereticks or ungodly, and go against the express Precepts and Presidents of our Lord and Master Christ.

* See Mr. Stronges Sermon, Preached at Pauls Nov. 5. 1653. Page 19.

Christ. I say, this should very much *humble* us, especially to consider, That such as make not that high *Profession* with us, should *stumble* at the *Scandals* we give and they take at our *Principles* and *Practises* in reference to *Civil Government*.

And that the *Prophane* Rabble of the world, Swearers, Drunkards and Sabbath-breakers, Whoremongers, and such like Flagitious Sinners should exceed us in *Loyalty* to our *Native Prince*; when as the *Scriptures*, even the *New Testament* is as *clear* and express in the charging of that upon our *Consciences*, as to *hear*, to *pray*, to *meditate*, to *walk with God*, and to *fear* his Dreadful Name. And therefore we shall find, that to *fear God* and *honour the King*, are joyned together by the *Holy Ghost*, 1 *Pet.* 2. 17. Giving us to understand, that the *contempt* of this Precept (which answers to the *Fifth Commandment*) is not only *inconsistent* with the true *fear of God*, but also *drawes* after it, the *Breach* of all the rest of the *Commandments* of the Second Table, Rebellion, Treason, Regicide, Paracide, and all kind of Murder, Injustice, Cruelty, and Oppression, the slanderous defaming and devouring of our Neighbours Good name; of all which I could wish, that our own times did not give too full proof and *evidence* of the same.

Let us therefore upon all these *Considerations*, be moved to the exercise of *Repentance* as to these particular sins: To think upon *Restitution*, without which as one of the Fathers hath it, *non remittitur peccatum, nisi restituatur ablatum*: And let us be persuaded to give over the reproaching of such who are for a regulated Monarchy, that desire the *Throne* may be established in *Righteousness*, I say, let us no longer revile them with the odious Name of *Cavee* and *Malignant*, which words ye know are frequent amongst us, & with which now we are apt to brand all that are not of our Party: Whereas if we would look into the first *remonstrance* of the *Parliament*, we should find the *Malignant Party* to be described to be such as would introduce erroneous *Doctrines* into the Church, endeavour to subvert the *Fundamental Lawes* and *Government* of the *Nation*, to erect an arbitrary power to *disemper* the *Army* that then was in the *North*, and to bring it up to *overaw* the *Parliament*. By all which Characters, my Friends, I fear the Name doth most properly belong to our selves.

And let us now get out of these *Extreams* into which we have so madly run, for some *misfe-governments* in the *King*, to cut him

off, and cast off all *Kingly Government*, and upon *selfish designs*, to erect a *Common-wealth*; which Mr. Sedgwick calleth a *Hoddy Doddy* and all *Breach*, such a one as derogates from the *Majesty of God*, and the *wisdom of man*. Though it had a *precious Foundation*, and the *Mortar* thereof was tempered even with the *Blood of all degrees of men* in the *Kingdom*, and of all *Parties* but our own, and hath consumed more *Millions* then any, if not all the *Kings of England* ever did.

I say, let us be *weaned* from this *Novelty*; and now let our *Spirits* be reconciled to *Kingly Government* again.

Even that *Ancient Government* by *Kings*, which oweth its *Original* to the *Ancient of Daies*, who hath said, *By me Kings reign*, and to *Jesus Christ*, who is the *Lord of Lords*, the *King of Kings*, the true *Fountain of Honour*: That *Government* by which *God* hath promised in *Gospel times*, that his *Church* shall be provided for, and protected; that *Kings* shall be their *Fathers*, and *Queens* their *Nursing Mothers*: That *Government* in the want of which, we have found by experience all those *wickednesses* perpetrated as were done in those daies, when there was no *King* in *Israel*, *Judg. 17.6. & 19.1.* That *Ancient way of Government* by which *God* ruled his people of old, even by *Moses*, who was *King* in *Jesurun*, and by which this *Nation* hath been Governed for many hundred years, and never by a *Common-wealth* before.

I say, let us by these *Arguments* shake hands and be friends again with *Kingly Government*, with which we have been at odds these many years.

And to bring us together again, I shall to these *Arguments* give you one *Quotation* more from our Friend Mr. Sedgwick; saith he, *P. 11.* *Kingliness* agreeth with all *Christians*, they who are of a *Royal Nature*, and made *Kings* with *Christ*, cannot but be *Friends* to it. It is a *Bastard Religion* that is inconsistent with the *Majesty and Greatness* of the most absolute *Monarch*: And such *Spirits* are strangers from the *Kingdom of Heaven*, and know not the *Glory* in which *God* liveth, and are of narrow and evil minds, that are corrupt themselves and not able to bear *Greatness*, and so think *God* cannot or will not qualify men for such high Places, with answerable and proportionable Goodness and Power.

In my mind there is very much of *Truth* in this *Quotation*, and I wish he be of the same mind still that then uttered it. Without all

all doubt, they which know any thing of the waies of Gods administrations, either in the Kingdom of Grace or of Glory, should not be of *Anti-monarchical Spirits*. Their *Spirits* as he saith, are narrow, their *Minds* are evil: Especially those amongst us who have loaded with such *reproaches*, him whom I am apt to believe the *Divine Providence* hath so wonderfully preserved to rule these three Kingdoms.

And now the very naming of *Providence* doth furnish me with a most cogent *Argument* in my judgment, to prevail with us all to incline to what I move you.

For how hath the *Divine Providence* overturned, overturned, overturned all the waies of *Government* we have attempted to set up contrary to the *Right* both of *Prince* and *People*, as Mr. Sedgwick teacheth us.

Doubtless, we have cause to fear we have highly offended in walking so by *Providence*, making that to *legitimate* those *Actions* of ours, for which the *Word* gave no warrant, but condemned rather. This was the *Argument* by which we answered all our *Opposers*: Oh the *Providence* of God hath declared from Heaven the *justness* of our *Cause* and *Waies*! Our *Protector* though in his long *Speech* at the *Dissolution* of the *Parliament* (so called) Jan. 22. 1654. he doth very much in many places *press* all to observe the voice of *Providence*, which had done such great things, wondering that they could not proceed further to the *Settlement* of the *Government* of the *Nation*, according to his desire, for which he broke them up: yet he was somewhat loath to own the *Providence* of God therein: For saith he, *I cannot apprehend what it is, I would be loath to call it a Fate, that were too Paganish a Word, but there is something in it that we have not our expectation*, P. 26. And sure there was the *Divine Providence* counter-working.

But how evidently it hath appeared since, is our *Duty* as *Christians* to own and *acknowledge*; especially since this remarkable passage in his *Speech* aforesaid, P. 27. *As for this Cause it is either of God or man: If it be of God, it will bear up; if it be of man, it will tumble, as every thing that hath been of man hath done since the World began: And at this is, so the all wise God deal with it.*

Now let us who have made the *Providence* of God our Rule, contrary to this express *Command*, amongst others, that we *should do no evil: that good might come of it*. Let us I say, as becometh *Christi-*

ans, acknowledge the *all-wise, Providential Dispensations* in so stupendiously tumbling down the chief *Actors and Agitators* in those unwarrantable waies, we have too too much owned and justified.

Judg. 9. 23.

Truly me thinks the strange *Tumbings* that we have seen since the *Protector* was laid in his Grave, and how by an *evil Spirit* the *all-wise God* hath sent among the men of *Sechem*, he hath so strangely tumbled down the *Family of Abimelech*, I say, that the neer *Relations* of the *Old Protector* should be so instrumental in pulling down the *New One*; and in that, to lay the *Foundations* of that *Disgrace* that is come upon themselves.

And how strangely the *Providence* of God hath brought about the *Calling* of this *Parliament*, defeated Col. *Lambert* since his escape, scattering the *Disturbers* of the *Nations Peace*, and disappointed their *hopes* of hindring the *peaceable Meeting* of this great *Convention*.

I say, these *strange* and most *admirable Providences* which would fill a *Volume* with the *Observations* of all the *Circumstances* of them, should now convince us, that it is *hard kicking against the pricks*, and should very much bring us into a *low Opinion* and esteem of our selves, and encline us to a *peaceable* and *Christian Accommodation* with all *Parties*, and to shew forth more *Moderation* of mind than we have yet made known to the *World*.

It is only for these *ends* that I have spoken so *home*, and dealt so *impartially* with you, being acquainted with the *temper* of many of your spirits which *require it*.

Matth. 18. 7.

But if any *Prophematick* shall make this cursed use of what I have written, as thereby to *heighten* that *hatred of holiness* (that is so natural to all *unregenerate men*) or to *harden* himself in his way of wickedness, *stumble* and be *scandalized* at the *fallings* of some I have here presented, I say no more to him, but at his eternal peril be it: For though it be *true* which our *Saviour* hath said, *Wo be to them by whom offences come*; so it is as true also, *Wo be to the world because of offences*.

As for many of the late *Kings Party*, that have been the greatest sufferers for him, I fear not that any such ill use should be made by them; so many of the *Nobility* and *Gentry* from *Somersetshire, Northamptonshire, Kent*, and about the *City of London* and other places, having most *piously* and *Christianly Declared*, That they do reflect upon their past sufferings, as proceeding from the hand of God; and that they

do

do abhorre all revengefull thoughts or actions against any party or persons whatsoever.

Which *Declarations* of theirs have very much won my heart, and I desire that they may have the like effect upon all of our Party, towards those truly noble and gentle Persons, who have thus prevented us with their love and goodness.

Let us therefore no longer harbour any jealous and uncharitable surmises against them: Let us not say it is an easie matter to give good words, though they never intend it. The Apostle tells us, *Love, it neither thinketh or speaketh evil*. But let us all who have seen how evil and destructive divisions and contentions are amongst Brethren; now come and see how good and joyfull it is for Brethren to dwell together in unity; for doubtless we are Brethren, and all have one Father, though we most unhappily like Josephs brethren, have fallen out by the way.

And that this good work may be prosecuted and carried on in all our Congregations, As I have spoken in particular to the Episcopal Clergy, and to the Presbyterian Ministers, so I shall address my self to ye who are the Pastors and Teachers of our Congregations; such as labour in the Word and Doctrine, being lawfully called thereunto. Oh be ye instant in season, and out of season, at all times, and upon all occasions, more frequently then ever pressing upon your hearers, and faithfully applying to them, the Doctrine of Self-denial, the want of which I fear is the cause of all that selfishnesse which is in our party; which selfishnesse is the summe of Vice, the capital enemy of God and the King, of Order and Government, of all grace and vertue, of every holy Ordinance and duty, especially of unity and Brotherly-love, of the welfare of the Publick, and our own true good and eternal happiness. Oh therefore, let the Doctrine of Self-denial be more preached, be more practised then ever. Make also Conscience of preaching more then ever against hypocrisie, against disobedience to the fifth Commandment. And as the most of your hearers profess themselves to be such as have the Spirit of God, see to take heed of those ungodly lusts which Jude tells us argue, v. 19. that they have not the spirit. And perswade them above all things to shew forth in their conversations for the time to come, those fruits of the spirit, which the Apostle speaketh on, Eph. 5.9. *The fruit of the spirit is in all goodnesse, righteousness and truth*.

Such fruits of the spirit as these breaking out in our lives and

conversations,

conversations, will make them *winning*, and draw those that are *without* to like and approve of the *Religion* we *professe*. These are such *fruits* which have but little appeared to the *world* in these late years *amongst* us.

And therefore be *persuaded* and entreated to *charge* it upon the *consciences* of your hearers, that they bring them forth. The *Apostle* tels us indeed of other *fruits of the spirit*, as *faith*, *love*, &c. these do *unite* our *souls* to *God*, and *God* to us; but *goodnesse*, *benignity*, an *affable* and *charitable disposition*, *Righteousnesse* in our *converse* and *commerce* in the world; *Truth*, *veracity* and *faithfulness* in our *words* and *promises*, these *unite* and *tye* the *souls* of men to us *all*; These *things*, saith the *Apostle*, are *profitable* to men. All other our *gracious qualifications*, our most *elevated common gifts* of the *spirit*; though we could be never so *Seraphical* in our *Contemplations*, though never so *Angelical* in our *expressions*, though we had the *tongue* of men and *Angels*, though we should *consume* our *lungs* by our long *prayers*, and even *weep* our *selves blind* for many of our *sins*; yet should these be *abstracted* from *goodnesse*, *righteousnesse* and *truth*, which the *Apostle* calleth *καὶ ἀφ' ὧν*, the *fruit of the spirit*, we should shew our *selves* to be but of a *selfish* and *solitary disposition*, and no way allure others to be in love with *Religion*.

Persuade therefore your people to *shun* that *supercilious moroseness* of many in their conversation, saying unto their *neighbours*, Stand by for I am *more holy* than thou; that *hard-heartedness* that commonly appeareth in many *Professors* towards poor and indigent persons: For though the *bosom* of *faith* are to have the *preheminent*, yet we are expressly commanded to *do good* unto *all*; even to such as upon whom our *heavenly Father* causeth his sun to shine, and his rain to fall, which are *the bad as well as the good*.

Tertullian relates of the *Primitive Professors* in his time, that they were called, not *Christiani*, but * *Chrestiani*, from *χρηστος*, a word which signifieth *good*, *bountiful*, 1 *Pet.* 2. 3. *sweetness* of manners and disposition; *profitableness*, 2 *Tim.* 2. 14. and that fruit of the *spirit*, *Gal.* 5. 22. translated *gentleness*. It should seem then they were such close followers of the *gentleness* of *Christ*, and of his *goodnesse*, who *went about doing good*, and that they were so *profitable* unto *humane society*, by their *sweetness* of disposition, their *gentleness*, their *bounty*, *benignity* and *goodnesse*, they did so abound in such fruits of the *spirit*, that they were called *Chrestians*. Now if

Gal. 6. 10.

Matth. 5. 45.

* *χρηστος*, unde venit *χρηστος*.

we that live in these *evil times*, could be brought but to this excellent temper, how should we adorn and crown our holy *profession*, and draw in others to a love and liking of our *zeal* for God in matters of the *first Table*, and make all our present *divisions* to vanish: Especially if it be in *conjunction* with *Righteousness*, which will make us give to all their due; *Obedience* and *Loyalty* to the *King* as *Supream*, and to all other *Governours* sent by him; and to all our *equals* love. By this means then shall all *parties* be *united* together, and the effect of these works of *Righteousnesse* shall be *peace*, and a quiet settlement of these *three Kingdoms*.

I have now but a few words to speak unto ye of the *Congregated Churches*, in reference to the *extreams* into which we have run, in relation to *matters of Religion* and *Church Government*, and to press you to *moderation* therein also, as I have done the *Episcopal* and *Presbyterian* parties; and so I shall conclude my Discourse.

Though I must needs say the parties before named have not run into that *extream* with us, in reference to the *Civil Government* of the Nation, and therefore I have not had that occasion to speak to them on that subject which I have so largely insisted on to our selves.

Yet in *Reference to Church Government*, or matters of the *soul* and *conscience*, there are none of us all can wash our hands in *innocency*.

What *just occasion* was given to all truly *conscientious* and pious men to be offended at the *persecutions* of the *Prelates*, and their superstitious *injunctions* and *innovations*; and consequently what need there was of a *Reformation* in *Church Government*, Sir Edward *Deering*, my Lord *Digby*, and others of their own party have declared by the former quotations.

But how this blessed work hath miserably miscarried in all our hands, *hinc ille lachryma*. I know the *Presbyterian party* are apt to say, if we *Independents* had not interposed, this work of *Reformation* had gon on with speed, their *Government* had been settled in the Nation; not considering that the *progresse* that they had made therein by the *sword*, would (like the *Commonwealth* we have been raising all this while) require the *continuance* of the same to support and bear it up at *vast charges*: The *Government* aforesaid being not only dissatisfactory and displeasing to our *late King*, but to the greatest part of the *Nobility*, Gentry and *Commons* of the Land, besides our *selves*; especially as *universal conformity* thereunto by the *Covenant* was intended.

Now to avoid these *extreams* into which we saw both others run
 E before

before us, even of a *violent, absolute and universal compulsion of conformity*; that nothing in Matters of Religion might be urged that might go against our *Consciences*, and that according to our *Principle*, that *particular Congregations* are *Independent*, and subject to no Censure from any other Church but that of *non-communication*. We have given a *boundless & lawless toleration* to all *corrupt and erroneous Opinions*, from the *Anti-Trinitarian* to the *Quaker*, wherein though we have run into much *Confusion* and *Disorder*, yet have we therein come nearer to the *Judgment* of Mr. *Hales* before quoted, than either the *Presbyterian* or *Episcopal Party* themselves; who in his Discourse about dealing with *erring Christians*, doth neither approve

* Or any other way of severity *Extirpation of Error, Heresie and Schisme* *. For saith he, P. 55.

"*Severity against, and separation from Heretical companies*, took its Beginning from the *Hereticks* themselves, and if we search the *Stories*, we shall find that the Church did not at the first arising, thrust them from her, themselves went out. And as for *severity*, that which the *Donatists* sometimes spake in their own defence, *Illam esse veram Ecclesiam qua persecutionem patitur, non qua facit*, She was the *true Church* not which raised, but which suffered *persecution*, was *de facto* true for a great space. For when *Heresies* and *Schismes* first arose in the Church, all kinds of *violence* were used by the *erring Factions*, but the Church seemed not for a long time to have known any use of a *sword*, but only of a *Buckler*; and when she began to use the *Sword*, some of her best and *chiefest Captains* much *disliked it*. The first *Law* that ever was made in this kind, was enacted by *Theodosius* against the *Donatists*; but with this *restraint*, that it should extend against none but such as were *tumultuous*: and till that time, they were not so much as toucht with any *mult*, though but *pecuniary*, till that *shameful outrage* committed against *Bishop Maximian*, whom they beat down with *Bats* and *Clubs*, even as he stood at the *Altar*; so that not so much the *Error* of the *Donatists*, as their *Riots* and *Murders* were by *Imperial Lawes* restrained.

Thus far Learned, Pious and Moderate Mr. *Hales*, of whose *Judgment* had the *Episcopal Party* been in the time of their *Government*, these *troubles* in the Church had never been raised, nor had these *miseries* come upon the *King* and

* Who shall be called to advising *Christians* of all *Parties*, it would pluck up the *Cause* of all our *Divisions* by about matters the *roots*, As I shall therefore commend to you all * his *Words* let forth by Mr. of Religion. *Person* aforesaid, to this one *particular Passage* more amongst the rest; It is

not saith he, p. 54. "It is not the variety of *Opinions*, but our own perverse
 "wills, who think it meet that all should be conceived as our selves are; which
 "hath so inconvenienced the Church. Were we not so ready to *anathematize* each
 "other, where we concur not in opinion, we might in hearts be united, though
 "in our tongues we were divided, and that with singular profit to all sides. It
 "is the unity of the Spirit in the Bond of peace, and not Identity of Conscie, which
 "the Holy Ghost requireth at the hands of Christians.

This short Quotation giveth us a true account of the Cause and Cure of all our
 Church Dissentions and Divisions.

Now that these *Rents* and *Schisms* may not grow wider, but be
 healed up (and I hope therein offer the sense of very many Church-
 Members) I say, I shall humbly propound this expedient: Let
 but the *Episcopal* and *Presbyterian Parties* abandon and renounce
 their Principle of universal Conformity and compulsion, and we of the
 Gathered Churches, ours of a universal toleration and liberty for Con-
 sciences: They exercising no other compulsive power over tender Con-
 sciences, than what they are furnished with from the Word of God; and
 we expecting and requiring no other liberty from them than what the
 Word of God allows us.

And no doubt but we shall find the Son of Righteousness arising
 upon us with healing under his wings, and give us all that unity of
 Spirit, which is the Bond of Peace, though we have not Identity of
 Conscies and Apprehensions, and will make us all to be of one Heart,
 though we are not all of one mind.

By what way of Government this may be best effected, I leave to
 the Advice of an Assembly of Religious and Learned Ministers of all
 Parties (whom no doubt the Parliament will speedily summon)
 and to the Result and determinations of the Parliament thereupon,
 in reference to Church-masters (I hope) all sober and moderate Inde-
 pendants if not very weak in judgment or strongly possess'd with preju-
 dice, and many other corruptions therein, will humbly submit to
 acquiesce therein.

And not only so, but also to the judgment of that great Council,
 in reference to what they have voted, not only of the way of Go-
 vernment by Monarchy, but also to the Government of his Majesty.

Whose Gracious Declaration of a free and general pardon to all his
 Subjects, how faulty soever, excepting only such as shall be hereafter
 excepted by Parliament (which cannot now be many, considering the
 chiefest are gone down into the dust.) And also of Liberty to tender
 Conscies, and that no man shall be disquieted or called in question for
 differences of Opinion in matters of Religion, that do not disturb the Peace
 of the Kingdom.

I say, these *Offers of Grace and Mercy* from his Majesty, whom many of our *Consciences* tell us we have to much *offended*, and exposed to such great *afflictions and Sufferings*, should now melt our hearts through great *curriosity and penitential remorse* for what is past, and work us to *Resolutions* of all due *Loyalty and Subjection* to his Government for the time to come, and that not for fear, but for *Conscience sake*.

Merhinks God having (as we ought to judge in Charity, by his *Gracious expressions*) turned his *Royal heart* towards us, how should it turn our hearts to be *Loyal* towards him, and make us now to make good what I now believe was intended by his Royal Father, in the *Advice* he gave to him before his Death, when Prince of Wales; saith he, *None will be more Loyal and Faithful to you and me, than those Subjects, who sensible of their Errors and great Injuries, shall feel in their own Soules most vehement Motives to Repentance, and earnest desires to make some reparation for their former defects.* Nay, this Confidence his Late Majesty had of his most offending Subjects, that he further saith, in the said *Advice*, *For those that repent of any defect in their Duty to me, I believe ye shall find them truly zealous to repay with Interest that Loyalty and Love to You, that was due to Me.*

In his ΕΙΚΩΝ
ΒΑΣΙΛΕΥΣ

Some of them
suffering death
and banishment,
&c.

Surely by what I have so largely insisted upon in all this Discourse, we of the *Gathered Churches* cannot be so stupid, but needs must be brought to a sense of this, that we have been exceeding defective in our *Duty to the Late King*. The *Presbyterian Party* in *England and Scotland* about the *Late Kings Death*, and since have testified their *Repentance* for their *Defects in their Duty to the Late King*, by their *Loyalty to his Majesty*. Merhinks we should no longer lie under the same reproof as they did, 2 Sam. 19. 12. *Wherefore are ye the last in bringing back the King?* Well, *namquam sera est ad bonos mores via.* Let us therefore though we have set out after others, yet let us overtake them in the *speedy and vigorous expressions* of our *Repentance* for the *Defects of our Duty to the Late King*, by our *Love and Loyalty to our present Sovereign*.

Let our Contentions now be turned into this *Christian emulation*, which Party of us shall be most pious towards God, most *Loyal* toward the King, and most loving to one another: And then no doubt if our *rites please the Lord*, he will make not only our enemies to be at peace with us, but us to be at peace & amity wth all dissenting brethren & they with us, & will give us labour in the eyes of the Authority of the Nation, the King and Parliament. A M E N.

FINIS.

In the Integrity of my heart have I done this, Gen. 20. 5.

Salem Philalathes, and a Church-member.